

HOW SHE FOILED A VICKSBURG

Postmaster General,
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W. MITCHELL,
Postmaster General,
Hongkong.

Extracts.

SUBMISSION.

The sunnier side of things, and things:
Silly the sunnier side of things,
Lays over rock and turf,
And nothing but the sunnier side of things,
Tosses on high the sunnier side of things.

Gently and clear the sunnier side of things,
While twilight steals across the sea,
And still and bright the evening star
Twinkles above the sunnier side of things,
That in the west lies quiet.

Oh! steal the sunnier side of things,
And sweet the sunnier side of things,
Of happy Nature's deep delight
To her fair spirit, loosed so much!

But while the sunnier side of things,
A ray of light in the sunnier side of things,
The sunnier side of things,
Breakers that sweep the sunnier side of things,
And sounds of agony and fear.

How is the sunnier side of things,
Hearts are so full of sunnier side of things,
Life is so long and joy so brief,
No shall the sunnier side of things.

Though reproach the sunnier side of things,
No bliss of Nature can restore
The friends which have I clasp'd so warm,
Sweet with that through the night and stars
Dropt from the earth for evermore.

Yet will the sunnier side of things,
Till morning, morning, morning,
Opening to find what hope was
With dawn's first light,
Takes its sunnier side of things.

And, listening, while the sunnier side of things,
And soft the sunnier side of things,
Swept, through the sunnier side of things,
A little light, and seems to find,
And clear God's love, which wrought it all.
—Barry's Magazine.

NEW GUINEA.

ITS PEOPLE AND THEIR CUSTOMS.

THE natives of New Guinea, as seen from the deck of a vessel in the Astrolabe Bay, only here and there columns of smoke arise, which indicate the presence of human beings; but not always so. The whole beach is lined by a dense scrub.

On closely examining the coast with a telescope, and a pair of glasses, and together in detached places, will probably be some conspicuous. On landing near one of these groups, and after searching awhile, canoes, with outriggers, can be found drawn up on the beach, or hidden in the bushes. On walking along the strand a path may be met with, leading into the wood in the direction of the group of palm trees. High roofs seen among the trees, and the path ends in an open space, surrounded by bushes shaded by palms and bananas. Seen from the side, these huts appear to consist solely of the roof, the side walls are not higher from the ground than twenty inches. The entrance is at the front, which is often shaded by a projecting half-roof. Sometimes a low fence, higher than the roof, is in the centre of the smaller ones, and is open at both ends, and has on one side a broad table. The attention of a visitor is soon attracted to a sort of table or high bench having four legs; one of these tables stands in the vicinity of nearly every hut. These articles are called *bars*, they are from forty to sixty inches high, and are not used in every village. This is the case to the coast as well as among the mountains. These tables are the *bars*, and resting places of the men. When the food is ready, the wooden dishes are placed on the *bars*, the guests and the host sit down on it, and can then eat their meals without being annoyed by the pigs and dogs that swarm about the villages. The *bars* are of split bamboo, the stalk of sapo-leaf or roughly split timber. The *bars* are placed twenty inches above the ground, to prevent the insects of the soil, and are used by the men. On the whole, three kinds of huts can be distinguished—those of single individuals, those of families, and the so-called *barabaras*. The first kind, which is the smallest, is from six to eight paces long, has an open entrance, which is in very low, in places shaded by a half-roof projecting from the roof. The second is from ten to fifteen paces long; it usually has in front a half-roof jutting out, the entrance is much smaller still. Lastly, the *barabaras*. This is a large hut, principally used by the men. It serves also as a sleeping-place for the young people, and for the guests from other villages. It is one of the most important parts of the village, which play an important part in the life of the Papuans. These *barabaras*, called *barabaras*, are similar to the tick-shaped clay canoes, and rest on two cross-beams. About the middle of the outside of them a rubbed off and flattened part is seen; if this place is struck with a stick of the thickness of an arm a dull loud sound is produced. This sound can be heard along the coast at a distance of at least five or six nautical miles. All important events are communicated to the neighbouring villages by the *barabaras*. The advance of an enemy, the death of a man, the holding of a feast, are all denoted to the surrounding country by the succession of loud and soft strokes, and the length of the pause between them. In every village some particularly good performers on the *barabaras* are met with.

It is singular that nearly all the inhabitants on this coast possess no means of making a fire, and are therefore obliged to carry with them wherever they go burning or glowing pieces of wood. When they meet for the plantations early in the morning, they take with them a half-burnt piece of wood from their hearth, to enable them to make a fire in a corner of the plantation. If they go on a long tour among the mountains they also take some fire with them, so that they may be able to smoke, at their cigars, which are wrapped in green leaves, continually go out. On their way they usually have burning coals in a broken pot, the bottom of which is covered with earth. The people remaining in the villages never omit keeping up the fire. Even during the night a small fire is lighted in the huts beneath the sleeping places, for the purpose of affording a little warmth and protection against the cool night air; the Papuans do not possess any warm covering for the body. The heat of the fire and the smoke penetrates through the cracks of the bamboo frames, and warms, even roasts the one half of the body, while the other half shivers with cold. They have often to get up during the night to see to the fire.

The mountains—as for instance, Engal-mara, Engal-mara, and a few others—do not keep up this perpetual fire, but they have a fire in the morning, and a fire in the evening, and a fire in the night. A very dry piece of wood, called *loli*, is split at the top with a axe, but so that the two parts are not quite parted asunder. In the middle of a strong tree (a split trunk) is inserted; the piece of wood

Insurance.

THE LONDON ASSURANCE

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A.D. 1720.

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Agents for the above Corporation, are
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FIRE DEPARTMENT.

Agents for the above Corporation, are
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LIFE DEPARTMENT.

Agents for the above Corporation, are
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HOLIDAY, WISE & CO.

1863 Hongkong, 24th July, 1875.

YANTZSE INSURANCE ASSOCIATION

OF SHANGHAI.

NOTICE.

And after this date the above Association
will allow a Brokerage of THIRTY

PER CENT. ON LOCAL RISKS ONLY.

RUSSELL & CO.

1860 Hongkong, 4th June, 1875.

PHENIX FIRE INSURANCE COMPANY.

FROM this date, until further notice, a dis-

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1162 Hongkong, 27th June, 1875.

POSITIVE GOVERNMENT SECURITY

LIFE ASSURANCE COMPANY,

LIMITED.

CHAS. H. MOHGAN,

1744 Hongkong, 16th June, 1875.

THE SECOND COLONIAL SEA

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£5,000 on Theft Risks, and to the extent of

£2,500 on Burglary Risks, and to the extent of

£1,250 on Robbery Risks, and to the extent of

£625 on Kidnapping Risks, and to the extent of

£312 on Hostage Risks, and to the extent of

£156 on Ransom Risks, and to the extent of

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